MON BY BBOTT.

• Rev. N. D. t was "The e Matthew be chief or servent.

ecific spirit? t who "came but to minisall that is valthat are injurns which have th of Christianinstitutional; here, in order ssential spirit beginning of

a a religious

lestine. He

and for all

e things we

be indiffer-

for pleasure.

He did not

world. There

He refused au

He began His

ne to prolong

age feast, and what men call self that He He is head." with only the laid d ived on the simrs overhe lest food. He and not care for wealth. He never called a man a fool but once. and that was the man who spent all his ife in accumulaating and then did not snow what to do with the accumulations. He did not care for power, for when He was offered a crown He refused it. One day they gathered about Him. waved palm branches and shouted "Hosannah!" and amid all the loy and acclaim He stopped and wept

as He remembered the sorrows which were to come upon Jerusalem. Ambition did not appeal to Him. He was willing to preach to 5000 or to 200 or to twenty-five or thirty, or to sit down with one poor wretched woman and talk to her by the well; and it did not make any difference. What did He rare for? For service-to go about among men and make them happy. That was what He cared for. He cared for all sorts of men. He was equally willing to serve the Greek or the Jew. If He lived now, He would be as willing to serve the Jew as the Christian. He was willing to save the poor and the rich. He was not a poor man's prophet, nor a rich man's prophet. He was willing to minister to the ignorant, and just as willing to minister to the wise. He would talk with the peasant, or spend an evening with one of the great rabbis at Jerusalem. Character or past conduct did not separate men from His sympathy. It did not make ived or how rotten was his character, was ready to help him. He came prowded round Him. It was a city of priests and corrupt politicians. The politicians were more corrupt than in his day, and that is saying a great

any difference how badly a man had tato Jericho one day and the people leal. It was .. city of priests and politicians, and one of these latter, who had made money by squeezing the publie, was a little man, who climbed into a tree, because he wanted to see this strange man pass. This strange man passed the priests and the orthodox religious people and looked up at the ittle man and said: "Come down; I am going to dine with you to-day." He sought out the bad man because He thought He could do something for him. He was equally ready to minister food to the hungry, healing to the sick, comfort to the afflicted, wisdom to the ignorant, inspiration to the depressed or succor to the simple and the

burdened. The only question with Him was: "Is this man in trouble?" What kind of trouble? "It does not matter what kind of trouble, I want to help him." That was absolutely His only question. And yet this man saw that the deepest froubles of men are the troubles that some upon them because of their wrong doing. In His first great ser-mon He gave the secret of happiness when He said: "Blessed are the pure in heart" and "Blessed are the poor in spirit," etc. The secret of happiness is what you are, not what you have. So the thing He wanted to do was to change men's characters, to get them out of sin and lead them in the paths of virtue and truth and good will. He wanted to lift off the burden of their sins and make them healthy, normal, holy men and women. To this He gave His life. He did not do this ingidentally, as it chanced Him; there was something more. He said: "That is what I am here for. That is what God put Me into the world for; it is the mission He has given Me." He belonged to a nation that had been taught to look forward for the golden age, not backward. They thought the good time was yet to come. Their prophets had told them so. They thought it was to be brought about, some said, by the nation, by a series of prophets, or by a single man, a conqueror. And this man Jesus said: "This kingdom of God is at hand. This good time is already Gere, and I am the one to bring The first time He preached was at Nazareth and then He told them this. Then He gathered a few disciples about Him and after a year with them He asked: "Whom do men say that I am?" They said: "There are

said: "But whom say ye that I am?" One can imagine the moment of silence and hesitation and uncertainty that followed. And then one, an impulsive one, said: "You are the Messiah." He replied: "Yes, I am; that is right." The mission of His life was to bring about the kingdom of God on the earth and He said, "The way to do it is to help every one in need. No matter what the character-to help one another, that is the way." The Jews wanted it another way. Queer people, these Jews! They thought they were the great people, which was very like the Apglo-Saxons of to-day. They thought there were no other people who were religious or civilized or who had the seeret of great progress. They said the kingdon would come. Jerusalem no

a prophet; some a great teacher; some

one thing and some another." And He

to Rome, and that not the Romans, but the Jews, would be dominant. But Christ said. "Yo. that is a mistake The therdom of God is not in Jerusa lem or Rome or Athens. It is in ptrit of universal helpfulness." The is the kingdom of God, and the king dom will came when every man helps

his fellow man out of every kind of need, whatever it may be. He was finally arrested and put upon oath and asked: "Are You the Messiah?" am." He said. He claimed to be the Messiah and He claimed to bring about the kingdom of God by diffusing the spirit of hope and faith and good will. The apostles went forth and preached -what? Not the Ter Commandments or the Sermon on the Mount, but "This

is the Messiah. The Deliverer is come." In the nature of the case He could not do it alone. If it were to be some sudden upheaval, some cataclysm, some march of armies, it could be done in a single period, but if good will, peace and universal helpfulness were to be brought about, that would me, not to take generations. That must go from minister. kingdom to kingdom, from city to city and nation to nation. And so He called a few men to carry the message-first twelve, then seventy. Then He died. Then, after His resurrection, He sent others. He sent them in the spirit of good will and helpfulness, to heal the sick, cleanse the leper and restore comfort to the sorrowing. To minister to everyoody, rich, poor, wise, ignorant. to the Jew and the Gentile,

There was something more. In all ages men have believed in some great occult power lying back of the phenomena of nature. The Jews thought there was one great God who inexorably demanded righteousness of His people, and Jesus said, "God is such a one as I sm. actuated by the same spirit. In My life and teachings I and interpreting this great Infinite Power. this just, wise God, this eternal Induite Presence." And He illustrated His meaning by the parable of the king whose subjects rebelled against him: by the parable of the lost sheep and the parable of the prodigal son. "That is the kind of Father that God is," said Jesus.

There is still more in Christ's message. In all ages men have been trying to get to this unknown God. They have said: "We have done wrong, we have aroused the wrath of this God. He is right to be angry with us. How shall we appease His anger? We will offer sacrifices." It is difficult in this twentieth century to realize what worship was twenty centuries ago. Picture the temple, the altar, the whiterobed priests. All around in the outer court the cooling of doves, the bleating of sheep, and within, by this altar, a butcher's shop, a shambles. Priests cutting the throats of lambs and cattle and the blood flowing in great rivers out from under the altar. Why? Hecause these people thought God had a right to be angry-and they were right. He had a right to be angry-and they thought He was angry-and they were half right in that-and they thought the way to peace was by sacrifice, and they were wrong in that. Jesus never offered a sacrifice, so far as we know,

or told anybody else to offer sacrifice. This world is God's reformatory and what He has done is this: His Marshal has come for you and me. Has He come in power, with greatness of riches or wonderful display or intellectual wisdom? No. Come how? In sympathy, in tenderness, in love, in purity and truth and righteousness. We can see no way to happiness save by en-dowing with truth and purity and righteousness. He has come to us-to you and me.

He says. "You can do the same thing." You say: "I have no power."
"Neither had I." "I have not wealth."
"Neither had I." "I was not an ecclesiastie." "Neither was I." "Come 10 Me; get My spirit; live as I lived; be willing to lay down your life for others. as I was for you. I have tried this morning to get be-

hind all definitions, all creedal statements, not because I think they are bad, but because I am sure the spirit of Christ transcends all definitions and creedal statements. Christianity! What is it? It is the new doctrine of God. It is the new faith in God. It is the faith of God, who is in His world as He was in Jesus Christ, comforting the sorrowing, helping the tempted, instructing the ignorant. It is the new hope, the hope of the kingdom of God that is coming. There is coming the time when men will give to their fellow men fair, honest, generous measures and will "do unto others as they would be done unto." That is righteousness. There is coming a time when there will be peace in every heart because it is at harmony with itself, and peace in the whole world between man and man, nation and nation. And it is a new hope that Christianity brings when it says: "Now, you can work for that because you are working in the spiric of the Eternal, and it is the spirit of good will, of service, of sacrifice, of laying down our lives for others as He laid down His life for us.

Christianity! What is it? It is that "God so loved the world that He gave His only begotten Son, that whoseever believeth in Him might not perish, but have everlasting life." That is the the-ology of Christianity. "The kingdom ology of Christianity. "The kingdom of God is at hand." That is the hope of Christianity. "A new commandment give I unto you: that ye love one another as I have loved you." That is the law of Christianity.

Where Love Is, There God Is. Thoughts that disturb and trouble us seldom come from God. It is generally best to put them away, and throw ourself, with increased trust in Him and mistrust of self, at His feet. And never forget, amid whatever may befall you-dryness, coldness, desolation and disappointment, consciousness of many faults, and of great weakness. and want of faith-that where love is. there God is sure to be. He never yet has suffered any soul to fall wholly from Him which, amid all its frailities and falls, clings to Him in 'ove. - H. L. Sidney Lear.

Difficulties are God's errands, and when we are sent upon them we should esteem it a proof of God's confidence.-Baccher.

A Pittsburg widower, while eway many different things said. Some say from home on a business trip, met and married a lady who, though famed for her goodness of heart, would be spoken of even by her friends as "plain." The man believed that sas would be a kind mother to his twe children, however, and as she was also possessed of a fair amount of this world's goods, was not inclined to expect the beauty of the peach in a

After his marriage, he telegraphed to the eldest of the children, a girl of fifte en:

"Have won a prize. Am married, Will he home temerrow."

When the bride and groom arrived the children were watching at the door, and at sight of their future mother gave a little gasp of constern

The second child, a boy, nudged his sister and whispered:

"Say, Nell, that must have been the consolation prize that pa got!"-Harper's Weekly.

SCH001. SUNDAY

INTERNATIONAL LESSON COMMENTS FOR APRIL 8.

Subject: Jesus and the Subbath, Matt. xil., 1-14-Golden Text, Exed. 3x., S - Memory Verses, 7, S - Topic:

1. An act of necessity performed on the Sabbath (vs. 1-8). 1. "At that time." It must have been in early summer during the harvest season. "Through the corn." To an American reader the word corn suggests the idea of Indian corn or maize; but the word in the text has reference to grain, such as wheat, rye or barley. "Began to pluck." They rubbed it in their hands (Luke 6:1) to separate the grain from the chaff. This was allowable according to the law (Dent. 23:25). 2. "Pharisees saw it." The Pharisees, who were watching for an opportunity to eatch him, object to the disciples doing this on the Sabbath day. They considered the plucking and rubbing in the hand sufficiently near to reaping and threshing to constitute them secondary violations of the fourth commandment. "Not lawful." The Phari sees extended their Sabbath regulations beyond what Moses commanded in order to avoid the possibility of transgression. The worthless childishness of the Sabbath rules Christ opposed may be judged from its being forbidden to go out with a needle or a pen when Friday was closing, as one might forget to lay them aside before the Sabbath began. Thirty-nine classes of work were forbidden, and each of these had endless subdivisions. These regulations tended to make void the law, and many of them were in direct opposition to the real design of the Sabbath. 3. "Have ye not read." To vindicate His disciples Christ referred the Pharisees to a similar case recorded in their own Scriptures and with which they should have been familiar. See 1 Sam. 21:1-6. "An hungered." Our Lord here is not arguing for an excuse to break the law. but for its true construction.

4. "The horse of God." The take "Did eat." Abimelech, the priest at Nob. gave David and his companions tive loaves of the shewbread. The law provided that twelve loaves of bread should be put in two piles upon the table in the sanctuary. to remain a week and then to be eaten by the priests only (Lev. 24:5-0). Now David, fleeing from Sanl, weary and hungry, had eaten this bread contrary to the letter of the law. Christ's argument was that if David could do this vithout blame it must be right for the sciples to satisfy their hunger on the Sabbath day, "Shewbread," Literally bread of setting forth—that is, bread that was set forth in the supe-tuary (Lev. 24:6-8). 5. "Profuse the Sabbath." Jesus continued His argument by showing that even the law under certain circumstances provided for the doing of that which had been expressly forbidden by the law. On the Sabbath days as well as on the other days the priests were engaged in killing preparing and burning the sacemple service. It was one of the sayings of the rabbins that there was no Sabbath keeping in the temple.

6. "Greater than the temple. is much as the one who builded the iouse is greater than the house. Chris refers there to His own authority an power. The law-giver is greater than the law. Christ was greater than the 7. "If ye had known." temple. God's word will prevent rash judgment. Jesus here charges Dis critics with ignorance of their own prophets.

8. Lord even of the subbath. Jesus now affirms Hir self greater than the statute law of Moses: nay. He is greater than the Sabbath law established by God at the creation. Thus does He maintain Himself to be the incarnate Legislator of the world. After the resurrection of Christ the Jewish Sabbath was applished, and "the Lord's day" (Rev. 7:10), or Christian Sabbath, was given vs in its stead.

II. An act of mercy performed o the Saboath (vs. 9-12). 10. "Hand withered." A case of paralysis. Such diseases were considered incurable. Luke say it was his right hand, "They asked Him." From Luke we earn that they had been watching Him before they asked this question "Might accuse." Might bring Him to rial for breaking the Sabbath.

"He said." Luke says He knew 11. their thought . Jesus proceeded to answer them by drawing an argument from their own conduct. "If it fatt," nic. This was a silf evident proposi-

ion. Deeds of mercy and humanity did not infringe on the Sabbath day. "Pit." Cisteens dug in the earth for the purpose of holding water, into which animals often fell. 12. "A man better than a sleep." Christ always puts an enormous value on man. A man is of infinitely more consequence and value than a brute. If they would show an act of kindness to a sheep. would they not show mercy to a man "It is lawful." This was universally allowed by the Jews themselves.

13, "Stretch forth." A remarkable ommand. The man neight have recened that his hand was withered and that he could not obey, but being commanded it was his duty to make the effort; he did so and was bealed. Faiti disregards apparent impossibilities where there is a command and prom ise of God, "Restored whole." little before this Christ had cigimes divine authority: He now proves that He possesses it. 'these two cases de termined what may be done on the Sabbath. The one was a case of neces-

sity, the other of merey.
11. "Held a council." Mark says they called in the I-crodiens who were in favor of the Roman dominion over Judea. Thus did these sticklers for the law of Moses unite with its bold political subveriers in order to accomplish their designs against Jesus.

Indianian's \$1.000 Bet.

Earl Dewees, a well to do young business man of Chillicothe, is in Muncle as the result of a curious wager-a wager that he seems on the point of winning. Dewees is an Elk and six months ago while in the Siks claimooms in Chillicothe made some remark about leaving the town for a while.

"The crowd here bets you \$1,000 that you can't stay away from Chillicothe six months," said a brother Elk, bunteringly. Dewces took the matte. in earnest and promptly wrote out a check for \$1,000. The others were "came" and also put up a similar amount. Then Dewees disappeared and has not even communicated since with friends in his home town. His business was arranged before he left. March 1 his six months will be up, and then he will go home to claim the \$1,000.-Muncie Correspondence Indianapolis News.

EPWORTH LEAGUE LESSONS

SUNDAY, APRIL 8.

The Cost of Service.-Matt. 10. 37-

39; 18, 24, 25, No great service is given without suffering. But that is proof of the divinity of service. The world says, "Come and enjoy," God says, "Come and suffer." The more we love and serve the greater our liability to pain. There never was love like the love of our Lord, nor more perfect service, and he was the Man of Sorrows. He was made perfect through suffering, and there is no other process of perfection for his disciples. He asks of us the service of our whole being, for others in his stead, and for his sake. He shows us how we may enter, through sorrow and humility and service like his own, into the high place of his power and glory.

Drudgery and pain and humiliation are part of the common lot. When we take them as we find them, as Christ did, they lift us into fellowship with him, and they are themselves transfigured. The angel who was sent to sweep a crossing was as greatly honored as the one who was sent to govern a kingdom. All service ranks alike with God.

The Christian life feeds on service; without that it dies. Said Christ, "My meat is to do the will of him that sent To do God's will is to be found in God's service. God himself is a servant, and that makes all right service great.

Love is greatest when it serves This is the teaching of Christ's life. The more fully we enter into the mind of Christ the more eager we are to be redeemers of men. We are not only grateful to him for our own redemption, but we are stirred by a sense of fellowship with him in his work.

Adversity is another way of spelling opportunity. Fut your Christian in jail and he may write you a Pilgrim's Progress. Make him flee for his life. and he may give a nation the Bible in the common tongue. Send him in exile to a rocky islet, and you may get the jeweled coronal of Holy Writ-the vision of Patmos. Chain him to a Roman soldier, and the free spirit writes his letters to the Philippians. to the Colossians, to Philemon, and to the Ephesians.

APRIL EIGHTH.

Our Pledge, and How to Keep It .-Matt. 28: 20: Eccl. 5: 1-7; Ps.

No pledge could safely be made to an absent God; any pledge He asks may safely be made to a present God. If we know ourselves inwardly true to the piedge, we need never think about the appearance of pledge-keeping outside.

An ounce of explatnation of the pledge before it is signed is worth a ton of exhortation to keep it after it is signed.

It is better not to vow than to vow and not pay: but far better than either is it to vow and to pay. Suggestions

We shall not keep our pledge if it is made to man, but only as it is made to Christ. It is quite as much a question of our pledge's keeping us as of our

keeping our pledge. A pledge is ever broken so badly that it is not better to mend it than to throw it away.

You keep the pledge in doing-not the part you find easy, but the part you find hard.

Illustration . A pledge in the old days was a gage

of battle; so in ours,-battle against sin and sloth. The pledge is not a jailer's chain to bind you, but a surveyor's chain to

mark out the way. The world's business is based on a system of pledges-money, checks, bargains, deeds, notes, partnerships. So is "our Father's business"

A pledge is like articles of agreement in a business partnership; both parties are the gainers. Questions.

Is my pledge a burden or a help? Am I keeping my pledge in the spirit as well as the letter? Am I trying to keep the pledge is my own strength alone?

SPOILED LAWYER'S FINE PLEA.

Col. Benton Overreached in Eager

ness to Make Point. During the first hearing of the famons Crocker will case in the supreme contt, before Judge Lathrop and a jury, there were many interesting and amusing tilts between the eminent counsel engaged in the case -Robert M. Morse for the contestants of the will, and Col. Joseph H. Ben-

ton. Jr., for the executors. Perhaps at no time during the hearing, however, was there any better exhibition of wit than in the summing up of counsel before the jury. At one point Col. Benton was trying to impress upon the jury that the expression "old fool," alleged to have been used by one of the interested parties, might reasonably be construed

as a term of endearment. "For example," explained Col. Benton. "King Lear called his fond daugh-

ter, 'my dear pretty fool.' " Here he waited a moment to let the point sink into the minds of the jury. Judge Lathrop, however, who had been listening with intense interest, leaned forward in his chair and dryly remarked:

"But, Mr. Benton, King Lear was erazy, wasn't he?" "Well, your honor, that's a mooted question," was all that the confused attorney could reply, and even this was almost smothered by the mirthful outburst in the court room, in which the opposing counsel, Mr. Morse, joined most heartily.

A trust is a trust, whether it be the monopoly of steel production, the beef combine, the sugar refinery, the cotton field, or the labor organization. Whatever hampers, restricts, or nullifies the law of supply and demand is a monopoly and a trust. If it is wicked in one case, it is wicked in all. If it is virtuous in one case, it is virtuous in all, declares the Washington Post.

Cures Cancer, Blood Poison and Rheumatism.

If you have blood poison producing eruptions, pimples, tilcers, swollen glands, bumps and risings, burning, itching skin, copper-colored spots or rash on the skin, macous patches in mouth or throat, falling hair, bone pains, old rheumatism or catarrh, take Botanic Blood Balm (B. B. B.) It kills the poison in the blood; soon all sores, eruptions heal, hard swellings sub side, sches and pains stop and a perfect cure is made of the worst cases of Blood

For caucar, tumors, swellings, eating sores, ugly aleers, persistent pimples of all kinds, take B. B. B. It destroys the cancer poison in the bigod, heals cancer of all kinds, curesome worst humors or suppurating swellings. Thousands cured by B. B. B. after ull else falls. B. B. E. composed of pure botanic ingredients. Improves the digestion nakes the blood pure and rich, stops the awful itching and all sharp, shooting pains. Thoroughly tested for thirty years. Druggists, \$1 per large botthere years are directions for home the with complete directions for home cure. Sample free and prepaid by writing cure. Sample free and prepaid by writing cure. Blood Balm Co., Atlanta, Ga. Describe trouble and free medical advisa also sent in sealed lest ar.

The trouble with happines sis there are too many people to divide it up

Catarrit Cannot Be Cured With LOCAL APPLICATIONS, as they cannot reach the sent of the disease. Catarrh is a blood or constitutional disease, and in order to enre it you must take internal remedies. Hall's Caturen Cure is taken internally, and acts directly on the blood and mucoussurface Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physiclass in this country for years, and is a reg-ular prescription. It is composed of the lest tonics known, combined with the best blood purifiers, acting directly on the mu-cons-surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catarrh. Send

ioi testimoniais, free. F. J. Cheney & Co., Props., Toledo, O. Sold by druggists, price, 75c. Take nail's Family Pills for constipation

The new French Cabinet has finally been formed as already foreshadowed

Taylor's Cherokee Remedy of Sweet Gum and Mullen is Nature's great remedy-Cures Coughs, Colds, Croup and Consumption, and all thront and lung troubles. At druggists, 25c., 50c. and \$1.00 per bottle.

Tell How to Rraise Money.

A new wrinkle in promotion schemes is being unfolded by a business concern having headquarters in the Illinois metropolis. A specialty of this enterprise is to furnish "money raising plans for church workers. The firm announces:

"If you wish to raise cash easily and quickly for any church. Sunday school or society fund, send a postal to-day. Our recently published new method souvenirs of church and pastor have already realized in cash upwards of two hundred thousand dol-

A typical form of indorsement reads in this fashion: "We will send you hundreds of letters in which real plans we submit."

Evil of Too Many Churches. America has too many churches. Towns which might be well administered spiritually by one clergyman or two have six, eight or ten. No one of the six or more congregations can pay for a good preacher. Few of them can pay all the cost of any preacher, however poor. Nor can any one of them pay for all the time of their spiritual leader. So only very young men are to be had and the demands upon their time cover so wide a territory that preaching must be almost their exclusive occupation and pastoral duties be almost entirely disregarded. One of the clergymen ob serves terrely and justly: "No busi ness could flourish by that method

WOMAN'S WANTS.

Squilbob-The modern tendency of women. I believe, is to want the earth. Squilligan-Well, my wife doesn't want the earth, but she certainly does want the "dust" every pay night

STOPS BELCHING BY ABSORPTION -NO DRUGS-A NEW METHOD.

Box of Wafers Free-Have You Acute Indigestion, Stomach Trouble, Irregular Heart, Dizzy Spells. Short Breath, Gas on the Stomach?

Bitter Taste -- Bad Breath-- Impaired Avpetite-A feeling of fullness, weight and pain over the stomach and heart, sometimes nausea and vomiting, also fever and sick headache?

What causes it? Any one or all of these Excessive eating and drinking . abuse of spirits—anxiety and depression—mental ef-fort—mental worry and physical fatigue-bad air—insufficient food—sedentary habits

-absence of treth-bolting of food If you suffer from this slow death and miserable existence, let us send you a sam-ple box of Mull's Anti-Belch Wafers abso-lutely free. No drugs. Drugs injure the

It stops belching and cures a diseased stomach by absorbing the foul odors from undigested food and by imparting activity to the lining of the stomach, enabling it to thoroughly mix the food with the gastric juices, which promotes digestion and cures the disease. This offer may not appear

GOOD FOR 25c.

Send this coupon with your name and address and your druggist's name and lue, in stamps or silver, and we will supply you a sample free if you have never used Mull's Anti-Belch Wafers, and will also send you a certificate good for 25c. toward the purchase of more Belch Wafers. You will thad them invaluable for stomach trou-ble; cures by absorption. Address MULL'S GRAPE TONIC Co., 128 3d Ave., Rock Island, Ill.

Give Full Address and Write Plainly. All druggists, 50c. per box, or by ma upon receipt of price. Stamps accepted.

Wherever the Word is scattered the

eople gather. PITS permanently cured. No fits or nervousness after first day's use of Dr. Kline's Great Nerve Restorer, \$2 trialbottleandtreatisefree

Dr. R. H. KLINE, Ltd., 931 Arch St., Phila, Pa. As trade now stands, there is not enough gold out of the earth.

Mrs. Winstow's Soothing Syrup for Children teething, softenstnegums, reduces inflamma-tion, allays pain, cures wind coile, 25c. a bottle

The Vienna police are about to experiment - ith a phonograph.

Captured a Neighbor's Cat.

This last summer members of the United States fish commission were stationed at Lake Maubogog, Me., for the purpose of gathering statistics in regard to the finny tribes which inhabit that region. The guests of the small hotel where they made their headquarters were very much annoyed by the too frequent appearance of a skunk, and steps were taken to capture the offender.

A box trap was constructed, daly baited and set. Through small holes church workers tell how they use the in the box the guests were highly elated to learn the following morning that their efforts had not been in vain.

The fish commission men, thinking it an unusually fine specimen, decided to preserve its pelt, minus the objectionable odor, if possible, and, gently handling the box, they proceeded to the lake, carefully lowered it into the water, removing it when all life was extinct.

pear in their next report, as the ani- | icle. mal proved to be a black cat belonging to the next farmhouse.

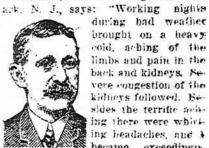
Meteors Buried in Cellar.

Excavations for a cellar in Whitman has revealed two meteors weighing about 600 pounds each. They had been buried for a number of years and few churches can."-Washington and were torpedo shaped. They have been examined by scientists who confirm the belief that they are real me-

> King Phillp VI of Spain collected dwarfs, and many diminutive speciments of humanity were sent him on his birthdays.

A COLD BROUGHT IT ON. Ervere Congestion of the Kidneys Soun

Cured by Doan's Kidney Pills. Richard M. Pearce, a prominent bilstness man of 231 So. Orange St. New-



ing there were which ing headaches, and & became exceedingly west. My doctor could not help me, and I turned to Doan's Kidney Pilis. with the result that the kidney congestion disappeared, and, with it, all the

other symptoms. What is more, the cure has lasted for S venrs." Sold by all dealers. 50 cents a hex. Fosier-Milburn Co., Buffalo, N. Y.

Sin sets the will of one before the

well-being of all. NO REST NIGHT OR DAY.

With Dritating Skin Hemor-Hair Beggs to Fall Out-Wonderful Result From Cuticura Remedies.

About the latter part of July my wholer body began to itch. I did not take more notice of it at first, but it began to get worse all the time, and then I began to get oneasy and tried all kinds of baths and other remedies that were recommended to skin humors, but I became worse all the time. My hair began to fall out and my waip itched all the time. Especially at night, just as soon as I would get in bed and get warm, my whole body would begin to itch, and my tanger nails would keep it irritated, and it was not long before I would not rest night or day. friend asked me to try the Cuticura Reme dies, and I did, and the first application helped me wonderfully. For about four weeks ! would take a hot bath every night and then apply the Cuticura Ointment to my whole body, and - kept getting better, and by the time I used four horse of the ticura I was entirely cured and my hair stopped falling cit. D. E. Blankenship, 319 N. Del. St., Indianayolis, Ind. Oct. 27, 1995.

As to Slugging. "The English play football, and yet

don't slug." That sentence from with American paper, quoted in these coiumns yesterday, employs the same verb "to slug," of course, which appears in "slugger," a pugilist, and 'slugging match," a prizefight. It is own brother to "slog," and akin to "slay." Absolutely different in origin, as in meaning, is the other verb, "slag," own cousin of "slouch" and "slack," which Spenser used intransilively when he wrote of "slugging all night in a cabin," and Milton transtively when he declared that episcopacy "worsens and sluggs Godavari River and placed in the local Indian the most learned and seeming religious of our Ministers." Yet, curiously enough, nobody knows to which to the two families "slug," a emidely shaped bullet, belongs. It is something with which one slogs? Or something as heavy as a "slug," or "sluggish" person? Or was it supposed to resemble the slug that This capture will probably not appearable in gardens? - London Chron-

> Richard Arthur, M. P., president of the Immigration League of Australia, has been pointing out some startling facts in reference to the lack of population in the Commonwealth. in the vast northern territory there are only \$20 whites, or one inhabitant to every 700 square miles. The immense empty spaces, he says, cry out for population. The world has grown so small that the only solid title to any part of its surface is effective occupation. Modern methods of transit have brought the vast, unoccupied northern territory of Australia within easy reach of the teeming Asiatic peoples.

The Coffee Debate.

ber of coffee importers and roasters in- covered one of the slaves of the coffee food expert. dicate a "waspy" feeling towards us. seem absolutely powerless to stop the mary coffee hurts everyone. for daring to say that coffee is harmful gradual but sure destruction of body to a percentage of the people.

A frank public discussion of the subject is quite agreeable to us and can part of the people to make room for the certainly do no harm; on the contrary vival of the fittest" at work, and the when all the facts on both sides of any victims are many. question are spread before the people they can thereupon decide and act in- does harm many people, not all, but an telligently.

will take care of themselves.

facts are brought clearly before the

roasters have joined a movement to ments are absolutely false. boom coffee and stop the use of Postum Food Coffee and in their news- and they will not. paper statements undertake to deceive

by false assertions. Their first is that coffee is not harm-

We assert that one in every three coffee users has some form of incipient or chronic disease; realize for one moment what a terrible menace to a nation of civilized people, when one kind stated. health of one-third the people who alysis made by one of the foremost with the elements furnished by Pos of beverage cripples the energies and use it.

We make the assertion advisedly and absolutely accurate. suggest that the reader secure his own proof by personal inquiry among coffee It contains the parts of the wheat berry

they keep free from any sort of aches used by the life forces to rebuild the cause of any acae or all you may have. and ails. You will be startled at the cellular tissue, and this is particularly percentage and will very naturally seek true of the phosphate of potash, also to place the cause of disorder on some- found in Grape-Nuts, which combines heel to head, and it may be well worth thing aside from coffee, whether food, in the human body with albumen and your while to make the experiment of inherited tendencies or something else. this combination, together with water, leaving off coffee entirely for 10 days

stomach or bowel trouble, kidney com- lar plexus. plaint, weak eyes, or approaching nerwill startle you and give your friend every human being.
something to think of. Of course, if These are eternal facts, proven, well the person is one of the weak ones and authenticated and known to every prop- Postum Certai Co., Ltd., Battle Creek, Mith.

importer. Treat such kindly, for they and health.

Nature has a way of destroying :

We repeat the assertion that coffee

army large enough to appall the inves-Give the people plain facts and they tigator and searcher for facts. The next prevarication of the coffee

We demand facts in this coffee disment that Postum Food Coffee is made cussion and propose to see that the of roasted peas, beans or corn, and mixed with a low grade of coffee and hot breakfast or dinner beverage that that it contains no nourishment.

We have previously offered to wager A number of coffee importers and \$100,000.00 with them that their state-

They have not accepted our wager

We will gladly make a present of \$25,000.00 to any roaster or importer of old fashioned coffee who will accept

that wager. Free inspection of our factories and methods is made by thousands of peo-ple each month and the coffee importers themselves are cordially invited.

The formula of Postum and the anchemists of Boston has been printed on tum and good food. every package for many years and is

Now as to the food value of Postum. which carry the elemental salts such er to do things. Ask your coffee drinking friends if as lime, iron, potash, silica, etc., etc., Go deeper in your search for facts. | rebuilds the worn out gray matter in and using Postum in its place. If your friend admits occasional neu- the delicate nerve centres all over the ralgia, rheumatism, heart weakness, body, and throughout the brain and so-solid facts, worth more than a gold

Ordinary coffee stimulates in an unyous prostration induce him or her to natural way, but with many people it the fun, for it's like a continuous inter make the experiment of leaving off slowly and surely destroys and does nal frolic to be perfectly well. coffee for 10 days and using Postum not rebuild this gray substance so vi-Food Coffee, and observe the result. It tally important to the well-being of

The published statements of a num- says "I can't quit" you will have dis- erly educated physician, chemist and Please remember we never say ord-

Some people use it regularly and seem strong enough to withstand its attacks, but there is misery and disease in store for the man or woman who stronger. It is the old law of "the sur- persists in its use when nature protests, by heart weakness, stomach and bowel troubles, kidney disease, weak eyes, or general nervous prostration. The remedy is obvious. The drug caffeine, contained in all ordinary coffee. must be discontinued absolutely or the disease will continue in spite of any

medicine and will grow worse. It is easy to leave off the old fash ioned coffee by adopting Postum Food Coffee, for in it one finds a pleasing has the deep seal brown color, changing to a rich golden brown when good cream is added. When boiled long enough (15 minutes) the flavor is not that of rank Hio coffee but very like the milder, smooth and high grade Java, but entirely lacking the drug ef-

feet of ordinary coffee. Anyone suffering from disorders set up by coffee drinking and there is an extensive variety) can absolutely de pend upon some measure of relief by quitting coffee and using Postum Food

Coffee. If the disease has not become too strongly rooted, one can with good rea-Both Postum and Grape-Nuts are ab | son expect it to disappear entirely in a solutely pure and made exactly as reasonable time after the active cause of the trouble is removed and the cellular tissue has time to naturally rebuild

It's only just plain old common sense Now, with the exact facts before the reader, he or she can decide the wise course, looking to health and the pow

If you have any doubt as to the remember the far reaching telegrams of a hart pervous system travel from

You will probably gather some good mine, for health can make gold and sickness lose it. Besides there's all There's a reason for